

The South African Outlook

[NOVEMBER 1, 1947].

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country can govern itself wisely unless men are able to think themselves out of their prejudices and institutions. No Church can go on living unless the members seek for truth with honest and active minds. Man is safe against delusions, foolish fancies and glibulous beliefs unless he learns to think. And thinking requires rigid discipline. It is not an easy exercise. Means going through periods of perplexity and disquiet. But it is a godlike activity and it is essential to the dignity of man. "What think ye?" asked Jesus. It would be a very sorry thing to have to answer, "Nothing."

Dr Herbert Gray.

Christianity and Communism.

Although Communism and Christianity had much in common in their social ideals for the world, there were vital differences, said the Rev. E. Lynn-Cragg, president of the Methodist Church in Johannesburg, in his induction address to delegates in the Metropolitan Church, Maritzburg, last month. He said that both believed in justice, opportunity and human brotherhood, but that Communism spoke of the brotherhood of man as man—without, of course, the capitalist and bourgeois class—Christianity believed rather in the brotherhood of those who did the will of God. "Communism and all who believe in earthly things have no doctrine of judgment," said Mr. Cragg, "except that the extermination of their opponents. They forget that when men will wreck the most perfectly conceived social order, Christianity has a doctrine of judgment. Communism is limited in its outlook to this world. It seeks for a new world order as the final goal of human endeavour, forgetting that all earthly things are doomed to perish. Christianity looks beyond this to an eternal world, which alone can give meaning to the struggles and sufferings of earthly life." Mr. Cragg said that Christianity had been in danger of falling into the heresy that if men had more wealth and comfort they would become Christians. Experience suggested rather the opposite. "We need a return to the Puritan virtues of hard work, a sense of duty and responsibility, and to remind people that there are no rights without the duty to give in work and service to the community," he said. "No amount of material progress is worthwhile if the things of the spirit are lost, and eternal life vanishes from men's view. It is not our business to accommodate our religion to the supposed desires of men, but to preach the truth, the truth of Christianity is to be found not in Karl Marx but in the New Testament."

Mr. Cragg said that two wars had shaken men's faith in earthly progress and perfection, yet still the thought persisted that somehow our civilisation was moving towards a perfect social order which might be identified with the Kingdom of God. In truth the trends of modern society—a society of huge cities and machinery where men sought for more and more money in return for less and less work, a society which worshipped wealth, sport and speed, where there was no leisure or taste for true culture and the things of the spirit, a society where the State sought more and more to dominate, and freedom, even in intellectual pursuits, became less and less—under Capitalism, Socialism or Communism, was far removed from the Kingdom of God. "History shows no such thing as universal progress," said Mr. Cragg. "The signs are that our western civilisation is entering on its period of decay. It may be that it will commit suicide by its own scientific madness, or it may be that through the travail of decades or perhaps centuries something approaching a Christian civilisation may be achieved. It is extremely doubtful whether Christianity can save civilisation and in any case an earthly Utopia is an illusion. The supreme aim of Christianity is not to save civilisation but to redeem and transform the personalities of men and call them into God's eternal Kingdom. The events of today show us how vain are our hopes of achieving a perfect society by any social schemes and revolutions. Men have singled out Nazism, Imperialism, Capitalism, or the rule of the White race as the enemy, but we find Communism, Democracy, the dominance of the working class, or the rule of the Non-European races marked by the same aggressiveness and desire to dominate us as the systems which they seek to overthrow."

Religious Education Course.

Need the Bible lesson be dull and uninteresting? Not if those teaching it put into practice the methods and enthusiasm revealed at a largely attended course, organized by Dr. H. J. Rousseau, Professor of Education in Fort Hare, and held at Lovedale Bible School during the first week-end of October. The main lectures were given by Miss S. C. Kachelhoffer, M.A., B.D., Secretary of the Christian Education Movement, to whose vigour and inspiration the course owed much of its value. Demonstrations of self-activity methods for Sub-standard A by Miss Mdingi, and dramatization for Standard 5 by Mr. Coghill opened up new avenues of approach for younger children, while a Standard 9 Questionnaire Method demonstration saw the whole course at work. Miss Blake of the National Sunday School Association gave an interesting talk on the wonderful work being done in the Wayside Sunday Schools, and showed the use of the Storygraph for open-air teaching. (Teachers of Non-European Sunday Schools are encouraged to contact the S.S. Association, P.O. Box 17, Port Elizabeth for pictures and other helps at special rates). Much interest was taken in the exhibition of books, maps, pictures, models and other material which was on show. On Sunday morning members attended a Junior Church Service where Mr. Coghill demonstrated how children's interest in worship could be encouraged by their having an active part to take. Members attended the Evening Service conducted by Rev. Dr. R.H.W. Shepherd. A feature of the course was the keenness of the members in discussion and questions. Study groups, a Brains Trust and two Quizzes raised more problems than there was time to solve in open session, but sent the members away with a renewed or reawakened interest in the subject.

Trade Unions in Africa.

As long ago as 1930 the British Colonial Office was concerning itself with the wise development of Trade Unions in African dependencies. Staff was appointed to carry out the necessary investigation and advise Colonial governments on the subject of suitable legislation. After a time results began to follow, particularly in West Africa, and under the inspiration of the present Labour Government in Britain, with a more than usually alert Colonial Secretary, new impulses have been generated. Thus in a despatch last year to the Officer Administering the Gold Coast the Secretary of State wrote:

"I have no doubt that it is already generally appreciated by Colonial Governors and their senior officials that the development of the Trade Union Movement in the Colonies has for many years been a cardinal feature of British Colonial policy, and that it is the wish of His Majesty's Government to see the Trade Union movement in the Colonies supported and developed to the fullest extent that local circumstances and the varying degrees of social advancement of the communities concerned admit."

Today no fewer than twelve territories are employing Labour officers or advisers with trade union experience, and further appointments are contemplated.

It is wisely realised—and South African experience emphasises the point—that it is not enough to approve enthusiastically of the idea and get busy organising unions as if they would automatically of their own intrinsic virtue develop into a satisfactory Labour movement. A proper understanding of the purpose and working of trade unions can only be based on considerable experience and close study of the realities of the life of a territory. Wisely, therefore, attention has been directed to providing lectures, courses, conferences and "summer schools" by means of which fundamental principles are mastered and their adaptation to varying local conditions is worked out. In no other way can mistakes and disasters be avoided. On general grounds and also in the light of experience gained in West Africa and other colonial dependencies, it would seem to be a very necessary preparation for the successful prosecution of South Africa's industrial development that our Government should take seriously in hand the task of educating Africans for leadership in trade union activities, and so reinforce the efforts in this direction recently inaugurated by the technical advisory committee of the African Trade Unions.

* * * *

Improved conditions in the Railway Service.

In the meanwhile the S.A.R. has been able to show very encouraging results for its Non-European workers from negotiations between the Administration and the Non-European Staff Associations. There is much good reading in the press reports of a recent conference between the joint committee of the various Associations and the Minister, assisted by members of the Railway Board and leading officials. Mr. Sturrock was able to refer with satisfaction to valuable achievements such as the introduction of a new disciplinary code which had been fully discussed in draft with the Associations' representatives and was calculated to remove many grievances and uncertainties, or the free clothing scheme for those who do not get uniforms and who have a year's service behind them, these free issues being regarded as equipment for the workers' jobs and not as a form of remuneration in kind. While finding himself unable to accede to the restoration of wage cuts made in 1931, in view of the fact no Non-European is not on a scale as good as he had in 1931, while the great majority of them are earning much better wages than before that year, the Minister could announce additional long service increments, at the rate of threepence a day for men with ten years service and a further threepence for those with fifteen, and also the increase of paid annual leave to fifteen days. In replying to

the Minister's address Mr. Moses, the secretary of the committee of the Associations, pointed out that their Association was only three years old, yet in so short a time had won considerable benefits for the workers "not by strikes and the use of violence, but because of the good intentions of the Railway Administration and because we ourselves have tried to be moderate, reasonable and co-operative." He went on to pay a tribute to the officers who had been placed in charge of the Association's affairs. "If they had been unsympathetic your goodwill would not have made the scheme work. There are still many junior officials who do not yet understand that the Non-European is also a South African. We hope also that time will prove us wrong." After expressing gratitude for various other benefits received as the result of negotiation, Mr. Moses went on to discuss some of the matters in which improvement was still awaited, specifying in particular the starting rates of pay which he pointed out, were too far below those recommended by the various other commissions.

The general impression gained from the conference is that the S.A.R. has shown the way to many other industries in its dealings with its Non-European employees.

* * * *

Most welcome.

Dr. Frank Laubach, the worker of wonders in promoting literacy amongst illiterate peoples all over the world, is to visit South Africa shortly. Beginning his work nearly twenty years ago with the Moros in the Philippines, he has since applied his methods to no fewer than ninety two languages. His system is based on the recognition of letter sounds with the help of simple pictures of familiar objects, and is spread through the communities by the "each one teach one" principle. Dr. Laubach was recently in Abyssinia at the invitation of the Emperor, and as a result of his visit the number of characters in the Amharic language has been reduced from 250 to 40. In order to ensure the permanence of the reading skill so rapidly acquired he put very strongly for the increased production of simple reading matter in the languages concerned. His expert advice was of the utmost value to us at the present juncture when our efforts to promote mass literacy are afoot.

* * * *

What sort of a place is this Lady Selborne Location?

When the *Rand Daily Mail* recently carried out a survey of the Lady Selborne only two water pumps were in operation to meet the requirements of more than 30,000 Natives, many of whom have to trek for two miles with tins, dustbins and other receptacles to fetch their water.

The high incidence of typhoid is attributed largely to poor sanitation and drainage, and to contaminated drinking water from ill-kept individual boreholes, which only become troublesome in the rainy season.

An attempt to improve the present insanitary and inadequate water supply at the Lady Selborne Native township is being made immediately by the National Memorial Health Foundation (Northern Transvaal Region) as the result of representation by the Rev. H. P. Junod.

The Foundation has appointed a sub-committee consisting of Mr. R. Davis, Mr. H. F. Pentz, Mr. Junod and Mr. C. Franz, to approach the Hercules Municipality (within which the location lies) with a view to obtaining its co-operation in enabling the Foundation to start the immediate sinking of boreholes at Lady Selborne at a cost of approximately £200 each.

The sub-committee will also ask the Hercules Municipality to state how far it is prepared to collaborate in helping the Foundation to alleviate the conditions in the township, which Mr. Davis describes as "appalling."

* * * *

Government and the COTT Scheme.

According to SAPA'S King William's Town correspondent, H. Hofmeyr declared on Thursday, 23rd October, that the Government had decided to put on a permanent basis the training of Natives in building trades begun under the COTT Scheme, and would establish near King William's Town an institution to train 400 Native building artisans a year. Mr. Hofmeyr said COTT training of Natives for the building trades justified itself. "The results, as far as training is concerned, compared quite favourably with the results of similar training of European volunteers. The difficulty is not in finding employment for those trained, but is posed by the attitude of the unions. It is right that the scheme of training should be on a permanent basis. The Government has available a number of building projects in Native areas, such as schools and Native Affairs Department buildings. We have now decided to set up on a permanent basis the system of intensive training and then employ the builders in the Native areas. We propose to train about 400 Natives a year and we have decided the proper site for the training establishment will be at Matsha near King William's Town. Having regard to the long development that will take place, that is a very appropriate place for the venture."

Ostrich mentality: a warning.

A warning that unless the proper amenities of life are granted to the "under-privileged," South Africa will commit "national suicide" was given on September 29 by Dr. F. A. Donnolly, Director of the National War Memorial Health Foundation. Dr. Donnolly spoke on the aims and objects of the foundation at the annual conference in Johannesburg of the central committee of the Nursery School Association of South Africa. "We are not facing the facts in this country. We are an ostrich people; we have an ostrich mentality—an escapologist's trick," he said. "The 'upper 600,000' are only now beginning to think a little. They are the only people who have the leisure and the necessary amenities of life, the remainder just struggle along as they can."

"You can improve your doctoring until you have thousands of wonderful hospitals all over the land, but you will be no nearer solving your tuberculosis problem—and there are 40,000 tuberculosis people walking around at present unable to go into hospital—because tuberculosis comes out of poverty and hopelessness, lack of laughter and lack of food," he said. "In dealing with the foundation's objectives, Dr. Donnolly said: 'The problem is the moulding of public opinion, and the teaching of the 'upper 600,000' that there are 10,000,000 other people in this country upon whom their existence depends, and that, if they do not give them a fair break with regard to the ordinary amenities of life, the country will commit national suicide.'" *Mail*.

Late Mr. G. H. Welsh.

The death occurred last month at Butterworth of Mr. George H. Welsh, Inspector of Schools. He will be long remembered for the services he rendered to Native Education as Chief Inspector of Native Education in the Cape Province from 1929 to 1941. His outstanding abilities and his thorough knowledge of Xhosa, Zulu, and judgment and skill in sizing up a situation, his capacity for hard work—he never spared himself—his administrative abilities and his faculty for working with others and for getting the best from them—if he did not suffer fools gladly he did suffer fools often with astonishing patience and self-control—these were some of the personal assets that contributed to his success in leading Native educational thought through all those years. Ill-health which had gradually tightened its grip on him since his student days at Rhodes University College (he is still

remembered there as a first-class athlete)—compelled him to resign his post as Chief Inspector, and for the last few years, supported by the devotion and efficient help of his wife and by his own strong will-power, he carried on as circuit inspector in Fingoland until his release from suffering came on 8th October last.

To those who were privileged to know him as a colleague and as a personal friend he will always be remembered with respect for his modesty, his generosity, his tolerance and his ever ready desire to help those needing help. Their sympathy goes out to Mrs. Welsh in her loss.

The late Dr. Vilakazi.

It is with very great regret that we record the untimely death a few days ago of Benedict Wallet Vilakazi, the distinguished Zulu poet. The news has come just as we are going to press, and a fuller notice of his valuable work as a writer and teacher must wait for the December issue. Dr. Vilakazi had been Bantu Languages assistant on the staff of the University of the Witwatersrand for the past twelve years and was the first African in the Union to receive the degree of Doctor of Literature.

A University bursary for Non-European women.

The Johannesburg branch of the S.A. Association of University Women, offers a bursary tenable at the University of the Witwatersrand, in any faculty except medicine, for fees, accommodation, (at a recognised University hostel), expenses for books up to a total value of £150 per annum.

Bantu and Coloured women who are matriculated or are going to matriculate in December, 1947 may apply.

Principals of schools are asked to report on any candidate whom they consider suitable.

Applications giving age, examinations passed (with subjects and symbols) and references should reach the Secretary, Miss Little, Department of Geology, University of the Witwatersrand, as soon as possible.

Bantu Sunday School Convention.

Under the auspices of the S.A. National Sunday School Association and the Port Elizabeth and District Sunday School Union, the eighth National Bantu Sunday School Convention is to be held in Port Elizabeth from December 18 to 21. The Convention Theme is to be: "The African Child for Christ and the Church." The Convention is open to African Christian ministers, teachers and laymen of all denominations. Its purpose is to bring together for conference, counsel and inspiration, those interested in promoting the Sunday School among the Bantu, thus bringing to African children the great benefits the Sunday School has brought to other races. It will deal only with the Sunday School as applied to Bantu life and conditions. All the Convention meetings will be held at the T. C. White Hall, New Brighton, Port Elizabeth. The common language medium will be English. Applications for registration should be addressed to Mr. J. MacLachlan, P.O. Box 17, Port Elizabeth.

What a senior police officer said.

"Give the Natives homes and recreation grounds and you will have gone a long way towards reducing crime. Houses and organised sport, not policemen on every corner, will bring down Johannesburg's crime statistics."

"The public is apt to blame all Natives for an outbreak of crime, seeming to think that every Native is a potential criminal. But the police know that most Natives are law-abiding, and that they live in fear—to a far greater extent than the European—of the criminals among them."

Government plans wider powers for Native Councils

PROPOSALS APPROVED IN TENTATIVE FORM BY CABINET

THE proposals sketched by the Prime Minister when he interviewed six members of the Natives Representative Council last May, for the granting of wider powers to their Council and the linking up with it of district and regional Native councils and advisory boards, have now been elaborated by the Native Affairs Department and approved in tentative form by the Cabinet.

Details have still to be worked out after the broad lines of policy have been definitely decided. Meanwhile, an advance copy of a statement by the Government has been forward to each member of the Natives Representative Council. As the term of office for the present Council expires in November, time will not permit of its dealing adequately with this important question. The statement is, therefore, issued for general information and will be placed before the new Council as soon as convenient after the elections.

The covering letter sent to each Native councillor by the Secretary of Native Affairs states:

"In regard to the preliminary conversation which the Prime Minister had in Cape Town in May last with certain members of the Natives Representative Council, he had hoped later in the year to meet the whole of the Native Representative Council and to have further discussions with them. He has come to the conclusion, however, that to call the Council together without the members having had an opportunity of studying in more detail the broad lines of his proposals and discussing them with the people, would serve little purpose.

"He has, therefore, decided first to issue a statement for general information."

The letter adds that it will, in the circumstances, not be possible to call the present Council together before its term of office expires.

CO-OPERATION WANTED

"Whether you will be a member of the new Council or not, he (the Prime Minister) hopes that you, as one of the leaders of the Native people, will give the proposals contained in the annexure earnest consideration in the best interests of your people, having regard to what is practicable as a forward step in the development of a progressive Native policy.

"I am to stress that these proposals are not presented as final either in form or substance. They are essentially tentative, and the Prime Minister looks forward to receiving helpful, constructive suggestions from responsible Native leaders."

The statement on the development of Native councils—which accompanies the letter—recalls that on May 8, 1947, the Prime Minister met a group of members of the Natives Representative Council in Cape Town and discussed with them the future of the Native Representative Council and the development of Native self-government in the Native areas.

"Considerable publicity was given to these conversations, which, however, were not at that stage more than preliminary talks and had not taken the form of any precise formulation of policy. It was the Prime Minister's intention to meet the Representative Council before the end of the year to make a fuller pronouncement of the proposals he had in mind.

INQUIRY COMMISSION

"It was appreciated, however, that proposals for increasing the powers and numbers of the Representative Council and developing self-government in the Native areas could only form part of a more comprehensive policy, which would take into account the problems which have arisen in the urban and industrial areas. These problems have been under investigation for some time past by the Native Laws Commission of Inquiry under the chairmanship of the Honourable Mr. Justice Fagan.

The report of this Commission was expected to be available shortly. The comprehensive nature of the inquiry, however, has caused delay, and the report is now not expected until the end of the year.

"As the present Representative Council expires by efflux of time in November, it is not possible for the Prime Minister to give effect to his original intention. In the circumstances, he feels it better to meet the newly elected Representative Council at a date when he can discuss with it the broader issues of policy as well as the reform of its own constitution and the other matters referred to in the Cape Town conversations. He has, however, put the Cape Town suggestions into more precise form and that public opinion, both European and Native, should have time to consider that part of the Government's proposals, namely the reconstitution of the Representative Council and the further development of Native local government.

"In the memoranda which follow, references have been made to urban participation in the Representative Council and to the recognition of a Union advisory boards congress. These references must for the present be regarded as tentative, pending the report of the Native Laws Commission of Inquiry. The proposals contained in the memoranda mark a substantial advance on the constitution set up by Parliament in 1936. They are intended to give the Native people increased opportunities of administering their own affairs and a degree of financial responsibility which they have not hitherto enjoyed.

"The Prime Minister is confident that thoughtful and responsible European opinion wishes to meet the legitimate and practicable aspirations of the Native people, and to help them towards such economic, educational and social progress as will make it possible for them to contribute effectively towards the development of a happy and prosperous South Africa. The Government's proposals must be read as part of a policy designed to meet these ends, in the framing of which the co-operation of the Native people is invited."

The memorandum referred to contains the proposed programme for Native administration and suggests the granting of powers to the Native people, so far as is practicable, of a measure of self-government, within the Native reserves and in Native urban areas, through a reconstituted Native Representative Council which will at the same time continue to fulfil the functions prescribed by the Representation of Natives Act, 1936.

The following are the main innovations:

(1) Natives Representative Council.

(a) Under the existing constitution, the Council consists of twenty-two members, as follows: Six official members (Secretary for Native Affairs and five Chief Native Commissioners—all Europeans); four Natives nominated by the Governor-General; twelve Natives elected by electoral colleges. The Secretary for Native Affairs is chairman.

It is proposed to withdraw the six European official members, to abolish the four nominated members, and to increase the number of elected members to fifty, with an elected member as chairman.

(b) At present, the Council's functions are purely advisory. It is proposed to add:

(i) Power of subsidiary legislation for Native areas in matters affecting Natives as may from time to time be approved by the Governor-General; (ii) Power to impose a personal tax upon Natives, and such other taxes upon Natives as the Governor-General may approve. (A difficulty presents itself here in relation to the urban and the farm Native, who may receive no benefit. For this reason, it is proposed that the Council itself should

er to lay down the qualifications governing liability to pay taxes imposed by it); (iii) To vest in it such proportion of the amount of the general tax imposed under the Natives Taxation and Development Act, 1925, as Parliament may decide, and the revenues which have hitherto accrued to the general and local councils, and to place upon it a corresponding responsibility to provide funds for approved general and local council services. The vesting of the revenues of the general and local councils is subject to a proviso that where any tax is imposed by a general or local council within its own area, the proceeds thereof shall be expended in such manner as may be determined by such council not being services for which Parliament has accepted responsibility.

NATIVE CHAIRMEN

(a) General Councils.

A general council consists of the Chief Native Commissioner as chairman; the Native Commissioners for the area concerned as ex-officio members; a number of Native members, some of whom are appointed by the Governor-General and others nominated by the local councils.

It is proposed that these councils should in future consist of elected Natives, and that in the Transkei and Ciskei, where a council system has operated successfully for many years, they should be presided over by one of their own number. In the case of newly created councils, however, the Chief Native Commissioner will preside until such time as the Governor-General is satisfied that the time is ripe for the election by the members of one of their own number as chairman.

(b) Local councils.

In the case of these bodies, the Native Commissioner officiates as chairman and the members are all Natives, some nominated and others elected.

It is proposed that in future all the Native members should be elected, and that the Native Commissioner should continue to preside, subject to the proviso that whenever the Governor-General is satisfied that in the case of any council the time is ripe for the election by the members of one of their own number as chairman, he may authorise them to proceed to such election.

(c) Tribal councils.

It is proposed that in areas where the usual form of council is unsuitable to the conditions, tribal councils shall be established, consisting of chiefs and a small number of additional members. These councils will carry out functions similar to those of local councils and will be deemed to be local councils for the purposes of the proposed organisation.

TREE WITH TWO ROOTS

The statement outlining fully the proposed organisation of native representation (excluding Parliamentary representation) for the conferment of self-government upon Natives has a diagram giving the Natives Representative Council as a tree with two roots—urban and rural. The urban root begins with the Local Advisory Boards, then goes on to the Union Advisory Boards Congress and then to the Native Representative Council. The rural root begins with the district and local council mission reserve boards and tribal councils and then goes on to general councils and then the Native Representative Council. It is proposed that the general councils for the various areas, including the Ciskeian General Council, will have similar financial authority to the Transkeian General Council.

THE COUNCIL

The Council shall consist of fifty Native members to be elected in such electoral areas and in such manner as may be prescribed by the Governor-General.

POWERS AND FUNCTIONS

The Council shall, in addition to the new functions detailed below, continue to exercise the functions prescribed in the Natives Representative Act.

2. It shall consist entirely of Natives with its own elected Chairman and appointed Secretary.

3. It shall have power to impose a personal tax upon Natives, and such other taxes upon Natives as the Governor-General may from time to time approve, subject to such qualifications as may from time to time be prescribed by the Council. Upon the imposition of such tax the Local Tax of 10/- payable under section two (2) of the Natives Taxation and Development Act, 1925, shall

(a) if the tax imposed by the Council equals or exceeds the amount of the Local Tax, be repealed.

(b) if the tax imposed by the Council is less than the amount of the Local Tax, be abated to the extent of the tax imposed by the Council.

4. It shall consider estimates of expenditure from General Councils or Local Councils and shall allocate funds to such Councils for approved services: provided that where any tax is imposed by a General or Local Council within its own area, the proceeds thereof shall be expended in such manner as may be determined by such Council.

5. It shall appoint an Executive Committee which shall perform such duties as may from time to time be prescribed by it. The Secretary for Native Affairs may attend any meeting of the Committee in an administrative and advisory capacity.

6. To the several members of the Executive Committee may be assigned separate duties in addition to their joint duties in the Executive Committee.

7. The Council shall have power to make laws for the Native areas in respect of such matters affecting Natives as may from time to time be approved by the Governor-General. Such laws shall be subject to the assent of the Governor-General.

They shall be laid upon the table of both Houses of Parliament in accordance with the procedure laid down in Section 26 of the Native Administration Act, 1927, and Parliament shall have the power by resolution of both Houses to repeal or modify the operation of such laws.

8. These proposals shall not affect the South African Native Trust or its functions, nor shall the powers of the Governor-General to legislate for Native areas be affected.

A Native Treasury shall be established for the conduct of which the Council shall be responsible, and which shall be subject to such supervision and control by the Government as may be necessary to prevent waste and misappropriation.

Revenue shall be derived from the proceeds of any tax imposed by the Council; the revenues accruing at present to any general or local council; the proportion of the amount of the general tax imposed under the Natives Taxation and Development Act, 1925, authorised by Parliament; such other revenues as Parliament may from time to time determine.

The revenue derived by the Native Treasury shall be used to defray the cost of administering the Council; for approved services for general and local councils; generally for the well-being of Natives.

Provision shall be made by regulation for the submission of the Council's estimates of revenue and expenditure to the Governor-General for approval, for the audit and supervision of accounts and other administrative details.

The purpose of the General Councils in future will be to consider any matters specially affecting the interests of Natives and to recommend legislation and submit proposals with regard to any matter that may be referred to them either by the Minister or by the Representative Council. Each council shall appoint an executive committee, which shall perform such duties as may, from time to time, be prescribed by it. In cases when a council is presided over by one of its own members, the Chief Native Commissioner may attend any meeting of the committee in an administrative and advisory capacity.

Each district and local council will function broadly as heretofore except that it shall appoint an executive committee which shall perform such duties as may from time to time be prescribed by it. The Native Commissioner of the district shall be chairman of the executive committee so long as he is chairman of the council, and when the council is authorised to elect one of its own members as chairman, the Native Commissioner may attend any meeting in an administrative and advisory capacity.

REPRESENTATION OF URBAN NATIVES

It is proposed that a Union Advisory Boards Congress be constituted especially for the representation to the Government, through the Natives' Representative Council, of the views of urbanised Natives only. The voting units for the Congress shall be Native advisory boards of the provinces. The membership shall be twenty in all—seven for the Cape, seven for the Transvaal, four for Natal and Zululand; two for the Orange Free State.

The Congress will elect its own chairman. It may consider any matter specially affecting the interests of Natives in urban areas and shall transmit its recommendations to the Natives' Representative Council for further consideration and submission to the Government, Provincial Council or local authority concerned. Matter which will come in its province are general questions of housing, lighting, transport, health and recreation; location control; the economic position of urban Natives and the effects of fees, such as lodgers' fees, upon the family life; the provision of Native townships upon a freehold or leasehold

basis; Native trading in locations; the employment of Natives in various capacities within the location, e.g. as clerks and interpreters; legislation of an urban character; Native trade union.

This part of the organisation depends upon the continued existence, with the same or with increased powers, of Native Advisory Boards. It must, therefore, be regarded as tentative pending the report of the Native Laws Commission of Inquiry. It is nevertheless intended that a proportion of the members of the Natives Representative Council shall as at present, be chosen to represent urban Natives.

Native advisory boards shall, for the present, continue to function as prescribed in the Natives (Urban Areas) Consolidation Act, 1945. The functions and the future of these boards fall within the scope of the terms of reference of the Native Laws Inquiry Commission, which was appointed by the Government. General last year to inquire into the operation of the laws relating to Natives in or near urban and industrial areas, the pass laws and the system of migratory labour. The Commission hopes to be ready with its report towards the end of this year. When the report is available, the matters that were referred to the commission will receive full consideration. Meanwhile these matters must be held in abeyance, but when they are referred for discussion such matters as call for legislative changes will in due course be submitted to the Natives Representative Council as required by law, and the Government will also welcome an expression of views with regard to them by the proposed Union Advisory Boards Congress.

The Testing of African Leadership

MORE than a year has elapsed since the adjournment of the Native Representative Council in protest against the unreality and futility of its position. Nine months later the Prime Minister outlined to some of its leading members certain ideas which aimed at extending the powers of the Council and enhancing its effectiveness. The reception accorded to them, though unofficial, (for they were not yet sufficiently defined for formal consideration), was the reverse of encouraging, the African leaders who gave voice to their views taking the line that they were quite unacceptable. They argued that by accepting them, even as a purely temporary settlement, they would be guilty of a betrayal of trust by collaborating with the Government in trying to make workable the iniquitous 1936 "settlement" of the basis of Euro-African relations—"forging their own chains" was a typical phrase employed.

And now a far more detailed, though still tentative, scheme has been worked out and published for general consideration. It is proposed that its terms should be considered by the new Native Representative Council which is due to be elected when the term of office of the present Council expires this month. In the meanwhile an advance copy of the Government's statement has been sent to each member of the present Council.

For the new proposals the Government justly claims that they are "a substantial advance on the constitution set up by Parliament in 1936." The most significant thing about them is the break they make with the 1936 position by proposing to place some real administrative and legislative authority in the hands of the Native Councils, and so ending the merely advisory era which, as intelligent people said often enough in 1936, must inevitably lead to frustration and discontent.

Let it be recognised at once that today's proposals cannot be acclaimed as final or even far-seeing statesmanship, and certainly no African leader worthy of the name can accept them as such. But it is not possible to form a really just opinion of them by looking at them only in the light of legitimate African aspirations. Appraisal to be fair must take account also of the general

point of view of the European electorate, and from that angle they are undoubtedly far out in front of the opinions commonly prevailing. Even in the event of their being met with the real cooperation of the Africans, it is not likely to be at all easy for the Government, considerable though its majority is, to get them approved by Parliament. It is futile, even childish, to ignore this very fundamental and obstinate fact, however unpleasant and discreditable. To get proposals so clearly in advance of average European opinion accepted will be a triumph for the right and generous view. There will be obstinate and even fanatical opposition to them, and an intransigent attitude on the part of the Native leaders will be its strongest and most welcome ally. How can anyone doubt that if this is persisted in, so that the reaction to these more definite proposals proves to be no more cooperative than that which greeted the earlier outline of ideas which the Prime Minister put forward in May, the ensuing situation will be very much worse in all ways than ever before and will be such as will afford profit only to the enemies of European and Non-European alike.

We suggest, therefore, most earnestly that true statesmanship and sincere concern for their less articulate people should demand of the African leaders that they should meet the situation with frank recognition of the great advance which the present proposals represent. No doubt it will seem to them, as it does no less to many Europeans, that they are little more than a grudging and unsatisfactory makeshift, but nevertheless to indicate a notable advance and it would be bad policy, as unwelcome as it is unhelpful, to scorn them. It will be, of course, much easier to scream in frustration and reject every suggestion out of hand than to accept the improved status and patiently bend one's energies, despite all misunderstanding, towards making it a stepping-stone to the better, juster future. But what vain impatience accomplish?

The new powers now outlined are, after all, very considerable and, however imperfect, they have this undeniable value, that they provide opportunity for Africans to handle them in a wise manner.

and thus prove their just claim to real citizenship. Anything less than that they will rightly reject as an ultimate goal, but the very essence of true and statesmanlike leadership is the patience that recognises facts, that holds on to its faith, that uses the little to achieve the more, and that persists in being undiscouraged.

Clearly the African leaders are facing a decision which will test and reveal their quality. The form in which it will confront them first will be the attitude to be adopted towards the election

which must follow the dissolution of the present Representative Council. A boycott will, no doubt, be urged with the usual heroics, and it will be easy and in many quarters popular to acquiesce. But it seems to us that vision and courage call for something more constructive. In the eyes of South Africa the African leaders will undoubtedly be judged as to their real capacity for greater responsibilities by the spirit and manner in which they respond to the invitation to explore the possibilities of these very significant proposals.

A Jubilee Assembly

By Rev. J. Bruce Gardiner, D.D.

ON the 17th of September, this year, the General Assembly of the Presbyterian Church of South Africa met in St. Andrew's Church, Durban. Fifty years previously the first General Assembly of this Church met in that same place.

That first gathering was comparatively small and of the number only two were present at the Jubilee, one minister and one elder.

It has to be emphasised that this was the jubilee, not of the life and work of the Presbyterian Church in our land, but of the constitution of its supreme court. The church in which we met had been in use for a number of years. It is some time since St. Andrew's Church, Cape Town, celebrated its centenary. The police church is looking forward to its 100th birthday within two years.

Congregations had been formed in various parts of the land; but until 1897 they had been isolated; and a Presbyterian Church is not fully established in any country unless and until it has a General Assembly meeting annually as its highest court, equipped to give guidance and to exercise discipline.

The occasion was an important one and it was marked by the presence of a number of distinguished visitors. Among them was Principal Duncan of St. Mary's Theological College, St. Andrew's, Scotland. He came across the sea to represent the Church of Scotland.

That ancient Church looks upon us as one of her many daughters and she sent one of her scholarly sons to bear to us in person her congratulations and best wishes.

We were very pleased to welcome a minister from the Presbyterian Church of Ireland. From that Church we have had a number of able ministers and devoted office-bearers, and its representative assured us that his Church maintains a lively interest in our work.

We had a missionary from Central Africa who spoke on behalf of his Church in America and a medical missionary who carried the greetings of the United Free Church of Scotland. Along with them there were representatives of the Methodist and Dutch Reformed Churches of our own land.

A place of special honour was given to the Governor-General, the Hon. G. Brand van Zyl, who, with Mrs. van Zyl, came from Pretoria to be present at the opening sessions. He brought in person the greetings of himself and of the Prime Minister.

One feature of the Assembly which has become increasingly prominent through the years is the large gathering of women drawn from our various Women's Associations. Throughout the week they had their own meetings in the church hall. But they were present at the opening service and at some of the reports and debates of general interest.

The church was crowded for the opening service which was conducted by the retiring Moderator, the Right Rev. P. G. Gordon of Johannesburg. At the close he constituted the Assembly and intimated that the Rev. H. F. Yule had been chosen as his successor. He nominated two of the older ministers to go and bring Mr. Yule into the church. As they accompanied him

along the aisle and presented him to the Moderator the congregation stood in silence. Mr. Gordon then solemnly inducted him to his high office and placed on his finger a ring which is the symbol of the authority with which he is invested by the Assembly. During the coming year he is virtually the Bishop of our Church in South Africa.

Some of the visitors addressed the congregation, among them the Governor-General. He reminded us that long before there was a Presbyterian Church in South Africa the Church of Scotland had sent a number of ministers to serve in the Dutch Reformed Church. Those men had helped to mould the faith and order of that Church which has become the largest in the land.

The new Moderator, the Right Rev. H. F. Yule, M.B.E., B.A., gave his opening address to a crowded church in the evening. Mr. Yule is still a man in the prime of life and gives the impression of strong vitality as well as evangelic fervour. He was born in Scotland although he has spent most of his life in this country. He came with his parents when he was three years of age. He was brought up in Port Elizabeth and then took his degree at the Transvaal University College. While he was in Pretoria he met the woman who in due course became his devoted wife and true help-meet.

During the last war he served as a chaplain and his work was highly valued. This is signalled by the award of the M.B.E.

At this Assembly a number of changes were made in the organisation of Committees. One change which has special interest for readers of the *Outlook* was the transference of the African Mission Com. from Johannesburg to Cape Town. For three years the convener has been the Rev. Donald McRae, Bloemfontein. In the interests of the work he has travelled to Johannesburg to preside at the monthly meetings. He has given time and toil to the work and has done much to co-ordinate mission work throughout the country and to give help and encouragement to our African people. He has handed over the Committee to the Rev. J. D. Yule, Cape Town. The personnel is chosen from the Cape Presbytery.

Among many reports, one of special interest to us in the Eastern Province was that on the Training of the Ministry. An old dream has come true, in the creation of a Faculty of Divinity in Rhodes University College.

The new Professor was present at the Assembly and gave an encouraging account of the start which has been made. It is cheering to know that the means have been provided whereby young men can be trained for our ministry in South Africa. We have reason to be grateful for the indispensable help we have hitherto received from Churches overseas, but the time has clearly come for us as a Church to grow our own crop of ministers. It was gratifying, at the Assembly, to see the confidence and competence with which some of our younger men took their place among the fathers and brethren. One note struck by Professor Davis brought cordial response from the ranks. He expressed his confidence that the association of students from

various Churches would provide the soil in which a living union would grow.

In many ways this was a memorable Assembly. It was a mile-stone on the long road of a Church's life. It was an Ebenezer, a stone of help, a grateful acknowledgment of blessing

and benefit from the Hand of our Lord. I believe it was a stepping-stone to higher things in the form of renewed dedication to the Master's service. We came away in the assurance,

The Lord of us hath mindful been

And he will bless us still.

Some Features of Life in Britain

By R. H. W. Shepherd, D.D.

WHEN one belonging to South Africa goes overseas and returns again, a question with which he is frequently faced is, "How did you find life in Britain?" So many varied accounts reach Southern Africa, that actual, first-hand information, though it has behind it only a few months experience, is eagerly sought. The following then are some impressions from a six months absence from the Union.

On re-conditioned vessels plying between Britain and South Africa, conditions are almost up to pre-war standard. There may be fewer courses at meals, and food on the whole may be plainer, but only one forgetful of the times in which we live and the straits of millions in Europe could find it in his heart to grumble.

WAR DAMAGE

On landing at Southampton, the effects of war bombing are at once in evidence. And the impression deepens as one traverses the streets of London. The simple fact that 8,000 hotels in London alone were either destroyed or damaged by bombs tells its own tale. Much of the debris of shattered buildings has been cleared away, but ruined walls in many places still are standing. The sight of the City Temple as a complete ruin must be deeply affecting to multitudes. Round about St. Paul's Cathedral building after building was destroyed, but the Cathedral itself is amazingly intact. When we visited it on Wednesday, 3rd September, hundreds of sightseers were flocking into it, and climbing to the Whispering Gallery and the Stone Gallery beyond.

It was our good fortune to travel from Southampton to London on a perfect April day, one of the first warm days of the year. Thousands of people were out in their gardens, either planting them or simply enjoying the sunshine after a Winter of snow such as most had never seen. One old gentleman in a suburban village in Scotland told me that though in good health he was unable to cross his door-step for six weeks, the snow was piled so deep.

The first requirement on landing in Britain is to obtain an Identity Certificate and food and clothing ration books. The identification card—obtained in the writer's case at the county town fifteen miles away—was of special interest to a South African national. Every man, woman and child in Britain must have this, which is virtually a "pass". It may be demanded at any time by a member of the police force or a soldier in uniform.

FOOD

On the whole, food was more plentiful than we had imagined. Admittedly, it is a help if there are a few members in a family. It is the single person living alone who seems hardest hit by the rationing system. In country places, too, conditions are easier. Somehow food appears to be more plentiful, and there are not the queues one finds in the cities. For some cause Scotland seems more favoured than England in regard to food. Meat, eggs and milk were none too plentiful, but bread, potatoes and fish could, in general, be easily got. Fortunately, too, this year there was an excellent fruit crop in many parts. The complicated system of coupons and "points" seems to be quickly mastered, and there is universal acknowledgment that the system is fair and is applied to all. To the writer's mind the fuel position, especially as it must be in Winter, is much more serious.

All over Britain were posters telling that in 1937, 240,000,000 tons of coal were produced and last year only 189,000,000 tons. The target for this year was set at 200,000,000. Along with such posters was commonly another with the much criticised words, We Work or Want.

There are many features of life in Britain to-day that are distinctly pleasing and compare favourably with those of bygone times. Britain is looking after its children as never before. Every child is having its good supply of milk daily. The giving of a meal to every pupil at school each day is now the accepted rule. Rural children living some distance from school are brought to school and taken home by bus. At the same time, the "intelligent quotient" has a more influential place in school life than in former times. Children are permitted to think of high school and university studies only if they give proof of certain mental qualities.

INDUSTRIAL CONDITIONS

What are commonly known as "the working classes" are better off to-day. They are earning wages undreamed of a generation or two ago. Their working hours are shorter. We visited a mill where the hours used to be from 6 a.m. to 6 p.m. with two hours off for meals, and five hours of work on Saturdays. Now the workers begin at 7.30 a.m. and finish at 5.30 p.m., with one hour for a meal between 12 and 1 p.m. But about 10 a.m. each morning tea is supplied and again about 3 in the afternoon. And there is no working on Saturday. Many factories are on electric power instead of steam, and many have substituted mechanical devices for hard manual toil. These things make conditions easier for the industrial workers.

It struck us that people are kinder than of yore. The war with its dangers and losses drew them closer to each other. And, despite much grumbling against the Government, they are cheerful and hopeful. The vast majority are determined to bring Britain through its crises, but many are tired, for the years of war have left their weariness.

RELIGIOUS LIFE

Church attendance does not seem what it used to be, though one would qualify this by saying that one's experience was confined to Scotland and to the Summer months. And it would be a mistake to give the impression that religion has lost its hold on Britain. We saw some fine congregations and other big religious gatherings.

Most impressive of all was the demeanour of the congregations. People seem far more alert in church. They seem to be listening as never before. This may be due to the fact that they are attending not because of custom or convention, but because they wish to be there. Worship means more to them, and they put their hearts into it.

A special feature of the religious life of Britain is the broadcasting of religious services. The British Broadcasting Corporation is alert to know what people want, and to supply it. They have found a real demand for religious services. They have a large religious department. Every morning at 7.50 there is a brief service broadcast all over Britain. It is known as "Lift up your heart." It lasts only about five minutes, and sometimes consists of only a passage read from Scripture. But many begin the day with it. Then at 10.15 a.m. each morning there is a

longer service, which is listened to by hospital patients and many others. During each week, too, there are generally some religious talks. And on Sundays great care is given to a few broadcast services. Perhaps the two most popular Sunday services are one at 9.30 in the morning and another in the evening. These are relayed from specially selected churches in various parts of Britain. An Assistant Director of Religious Broadcasting told me of how he had spent three hours with ministers and choirs on the previous Saturday, seeking to ensure that the reception on the Sunday would be as perfect as possible. He added that more than half of their great audience of listeners were people who cannot or do not attend church.

The Broadcasting Corporation has a few hundred special listeners listening to programmes all over the British Isles and giving reports on the programmes, including the religious ones. Thus they come to know what preachers and methods appeal. It was instructive to learn what type of speaking is favoured. In parliament to-day there is very little of the old oratory. Men desire a plain statement, giving facts, and all related to the present age, but in a dignified way. Similar demands are being made on the pulpit.

CHURCH FINANCE

Church contributions in Scotland were never larger than now. Last year the income of the Church of Scotland alone was about £3,500,000, an increase on the previous year of £421,525. There is a great shifting of the population in Scotland. People are going to reside more and more on the outskirts of cities, and so

new districts are being created. The Church of Scotland is seeking to provide church buildings in these new areas. It has asked its members to give £1,000,000 for this in ten years. Last year the contributions for this purpose reached the figure of £110,000.

One of the impressive features in the life of Britain to-day are the frequent statements by prominent men, from the King downwards, about the place and need of religion in our age. When the British Association for the Advancement of Science met in Dundee late in August, two speeches descriptive of it were given by two Principals of Universities, and both were virtually laymen's sermons. They declared that the greater glory of God must be the aim of scientific research.

One of the deepest impressions made on the mind of at least one visitor was that religion is permeating the life of the best people. There is less outward formal worship. There is more homage to what is inward and spiritual. In thoughtful minds there is a great recognition that the purpose of life is the perfection of character. This life is indeed "a vale of soul-making."

Giving a new sense of urgency to life in our time is the recognition that man's knowledge of the forces in nature has outstripped his moral power to control these forces. Man is like an undeveloped child, handling weapons he lacks the power to guide. In the thought of many only religion can give him the power he needs.

Farm Labour from Southern Europe

THE recent broadcast by the Prime Minister announcing the willingness of the Government to bring trained farm labour from such countries as Italy and Austria has met with a decidedly mixed reception. The plan springs, no doubt, from the generally, (though by no means universally) satisfactory experience which many of our farmers have had with Italian prisoner-of-war labour in recent years. This has led many to think that it will be of great assistance to our agriculture to persuade such men to come to South Africa permanently with their families. They have therefore urged the idea upon the Government and it has decided that where farmers apply for such family units, it will provide facilities for bringing them out at the farmer's expense and on the basis of a monthly wage of £16 with food and accommodation.

The arguments in support of the scheme are clear and of considerable weight. Many farmers found their prisoner-of-war labour excellent. Their industry and skill brought new life to many farms. They were happy here and in many cases loth to go, or at any rate most anxious to return to South Africa. Moreover, they were experienced, far beyond the labour usually available, in that fundamental of good farming, soil management,—in which essential skill we are generally most lamentably inefficient, to our great cost in the loss and deterioration of our land. It is argued also that as a result of the townward drift we are in great need of a European peasantry with sound technical knowledge coupled with great industry and ability to take charge of responsible work. Moreover, as was pointed out by the Prime Minister, the very process by which the town is today drawing the labour away from the farm creates increased food requirements which the farms, now seriously understaffed, are quite unable to supply, with the result that widespread shortages follow. To this the obvious remedy would seem to lie in tapping new sources of efficient labour coupled with mechanisation, precisely what the new proposals are expected to do.

But there is a good deal to be said on the other side and misgivings about the proposal appear to be growing. Some farmers

think that the war experience may be misleading. They point out that it is one thing to have the menfolk only, under definite control as prisoners-of-war and at a very cheap rate, but quite another to have the men with their families and consequently much increased requirements, at a considerably higher rate of pay and without any military control in the background. The new relation between farmer and employee will be very different from the old and the maintenance of relations satisfactory to both sides may be difficult.

The question of how long these newcomers will continue to be satisfied with their initial condition as labourers, especially on the more distant farms, also needs to be considered. American experience in somewhat similar circumstances was very generally that the farm labourers from Southern Europe tended to leave the farms as soon as they had made a little money, and poured into the cities, where they made more money and formed "uitlander" communities, reproducing, when they got together again with their compatriots, several of the less desirable ways of their former life in their homeland.

Furthermore many people are asking whether South Africa has not already accumulated a sufficient number of divergent national communities. Is it wise, they wonder, to add others? For divergent these little islands of foreigners will certainly be, with new languages and attitudes, (in regard to the Non-Europeans, for instance), to learn, and bringing, perhaps, a discordant religious note into our predominantly Calvinistic countryside. Are we really wise, they ask, to add further convolutions to our present racial tangle?

It is, perhaps, too late to expect that the Government will be influenced by second thoughts and change its mind, and some of these families will probably come, with the result, let us hope, that these misgivings will prove to be largely unfounded. It seems probable that the number of these immigrant families from southern Europe will not be great, and we may, perhaps, entertain the hope that in one direction, at least, their coming

may do good. This hope can hardly be better expressed than it was in a leader in the *Star* early last month :—

"Something may nevertheless have been accomplished if the experiment sets new standards for farm labour and farm wages. If it proves that the good labourer is worthy of his hire in agriculture, South Africa may be persuaded to believe that the Native labourer too can be made so. Many of them have proved apt mechanics in the Army and in other occupations, and given the

inducements now being offered to imported peasants there is little doubt that many of these would be willing to return to the land and become as skilful with a tractor as in the past they were inefficient with a hoe. Surely that is the eventual solution of South Africa's manpower problem. The immigrant labourers may work their term on a few farms, but the future of agriculture must finally rest on the developed skills of the indigenous population, which is, after all, still predominantly peasant."

A South African Poetic Treasure

THERE are not a few in South Africa who would claim Francis Carey Slater as its foremost poet. This anthology* will confirm them anew in their estimate. Edmund Blunden is chiefly responsible for the selection made, and whatever regrets individual readers may have as to the non-inclusion of some favourite, it will be generally conceded that the task of selection has been done with competence. Mr. Slater has been publishing for over forty years, and while he himself looks upon his early work with severely critical eye, the anthologist has done well to include poems from the early as well as the later books.

Mr. Slater cannot be understood apart from his environment with which he has so fully identified himself and so faithfully interpreted. Four generations ago his forebears came with the 1820 Settlers and made their home in the Eastern portion of Cape Colony. And so it came that the future poet was born not far from the village of Alice, just over seventy years ago. On farms within sight of the glorious Amatole Mountains he grew up, and from early years was inured to the round that farm life brings in the wide spaces of South Africa : herding sheep, minding ostrich chicks, riding to round up livestock and playing polo. Most of the White neighbours about him were of Dutch origin, and their language he mastered too. Not only so, but beside him also were the Bantu people, with whose language and games, customs, folklore and outlook he made deep acquaintance. His sympathies with the "Dark Folk" have never faded, and he has described them in words authentic and haunting :

*Thus untutored and untamed,
Manzi walked the woods and hills
Careless, naked, unashamed,
Joyous as the racing rills—
Laved his limbs in Tyumie's stream,
Dried them in the sunny beam,
Rolled upon the grass in play
Happy as the new-born day.*

On an impressionable lad in this environment certain influences began to play. There was first his mother, who taught him to read and write, so that by the age of eight he had devoured the poems of Sir Walter Scott and was writing verses.

Later, at the age of fourteen, he joined the group of White children then sharing with Black children the advantages of education at Lovedale. Although his stay at the school was only a brief three years, he continued afterwards to use its library and steep himself in the works of many British poets.

The third influence on his development was the stimulating personality of Dr. James Stewart, second Principal of Lovedale. Stewart saw possibilities in this devotee of literature and gave him all the encouragement his powerful mind could offer. On young Slater's side there grew up a reverential esteem for one of South Africa's greatest servants and sons. Not a few will be glad to find included in this volume the poem, "At Stewart's Grave," with its ending :

*See, Hogsback rears aloft that rugged crest,
Where weary cloudlets love to cling and rest :
So shall his memory
To us who loved him be a sanctuary,
So shall his steadfast grace
To us remain a resting-place
As we go softly all our years
In joy or tears ;
So shall we ever feel his presence near
To guide us on our way, to raise, sustain and cheer.*

For thirty-one years the poet was in the service of the Standard Bank of South Africa. Some would account this prosaic engagement in business no fit nursery for the poetic gift. But it was not without its advantages. The first part of his service saw him posted to no fewer than eleven different branches. Thus he saw South African life in many aspects. The last twelve years were spent as manager of the bank at Grahamstown, a city noted for its historical and university associations, while also set in a wide-spreading farming community.

It is when one traces the varied forces that have beaten upon him that one understands why Mr. Slater has been gripped by the themes that he has made his own, and of which, fortunately, this book gives us large portions. "Drought," "Dark Folk," "The Karoo," "The Trek"—these are the subjects of which he treats at length and with uncommon power. The daily scene, rich with historical associations and its varied human figures, has sunk into his soul. That soul is one with its environment. It is steeped in it. In long, lonely hours it has brooded over this land that is its own. And so the poet has been at work, but the philosopher too ; the preacher, but not at the expense of art. With perfect naturalness, but with soul ablaze, he leads from the devastation of drought in nature to the devastation of drought of the spirit. And he goes on to plead and pray for a land to which the blessed rain will have come.

*The ruthless drought of Hate,
That devastates our Land,
Brings disintegration—
Erosion of the spirit—
That stunts our vision,
Shrivels our honour,
And makes us mean and poor.*

* * * * *
*Once more the nightmare, Drought, is past
And like a radiant dream,
Too sweet to stay, too bright to last,
Rain comes with wings a gleam,
And the long parched and blistered earth
Wakes to ecstatic birth. . . .*

*O may love come, like shining rain,
Our souls to liberate,
To burst for us the searing chain,
The serpent-skin of Hate,
Then might we, good and great and wise,
Regain lost Paradise.*

*Selected Poems of Francis Carey Slater, With Biographical Introduction by R. C. K. Ensor. (Oxford University Press : 8/6.)

There are other features for which many will be grateful. Mr. Slater knows his modern fellow-craftsmen. There are techniques of modern poetry with which he is well acquainted and which on occasion he uses. He is a poet of many metres and resources. But he has not been tossed about by the superficial novelties of the too-modern cult. His anchor lies in the deeps. He has a spaciousness, a force, a beauty that satisfy. We place alongside his poems some of the pretty, meretricious stuff that passes often as poetry to-day, and we see how tawdry they are. With all his modern notes, he never strays far from the masters, and we say, "The old is better."

South Africa, both in land and life, has its beauties and its uglinesses. It is a dear, provoking, baffling, fascinating land. Mr. Slater knows its beauties as few have known them, but he is also aware of its blots. Love is not blind. But with all his knowledge of the darker side, faith and hope shine through. When we close the book it is to find us kindlier, more human, more brave, more ready, though we know the worst, to believe

the best. It is pleasant to think that many beyond South Africa will have such an interpretation of our land and its people.

It is noteworthy that as the years have flown Mr. Slater has passed to bigger things. It is not only that his themes have been longer and more sustained, like Drought and the epic of The Trek. But the fruit of his unwearied observation and the vividness of his imagination have accompanied with the growing maturity of reflection that will make his place secure among South African literary figures. More than forty years ago he asked:

*And these my paths of song, that I have travelled long,
These tiny trails that stray through silent places:
Will they, too, fade and melt into time's tameless veld?
Will they, too, pass away, and leave—no traces?*

There can be only one answer to that. However inadequately so far South Africa has recognised this poet of its actual and its ideal, this interpreter of its multi-coloured life, his day will come, his sun will rise.

R. H. W. SHEPHERD.

Three Good Books for Christmas Gifts

THREE books published recently have, each in its own way, an interest for us in South Africa. They are studies of the lives of three men, very different from each other, but each outstanding in his own sphere, Henry the Navigator, George Washington Carver the Negro scientist and Haile Selassie the present Emperor of Ethiopia.

Henry the Navigator, by Elaine Sanceau. (Hutchinson. 16/-)

We are all familiar with what the history books tell us about Prince Henry and may perhaps feel that we know enough about that somewhat remote historical figure. If so, this book will open our eyes. It brings before us in vivid narrative the achievements of the Portuguese people, driven on to ever continued effort by the force of a great personality inspired by a great idea. We learn of Henry's School of Navigation, where the sea captains were taught their job before being sent out on their perilous commissions. We are told of the new kind of ship that was evolved, more easy to handle in deep waters than the old Mediterranean trireme. We learn of the improvements in navigating instruments which made it possible for sailors to leave the land behind and sail boldly up and down the great Atlantic, knowing all the time where they were on the surface of the ocean. Before Columbus, these Portuguese explorers knew there was land to the West and even gave it a name and were indeed on the point of discovering Newfoundland but were hindered by the well-known fog. As we read this fascinating book the truth comes home to us that the race of navigators moulded by Henry were able in his lifetime and after his death to achieve feats of seamanship and of dogged courage which mark them out as being perhaps the greatest navigators the world has seen. They not only rounded the Cape: they rounded the world. In those early days the circumnavigation of the globe was a tremendous feat. The Portuguese did it long before anyone else. Henry was in fact the father of modern deep-sea navigation.

George Washington Carver, by Rackham Holt. London, (Phoenix House. 15/-).

The tentative beginnings of the West African slave trade are described in the life of Henry the Navigator. We all know with shame how this small beginning was developed by our forefathers of Western Europe into one of the great iniquities of world history. Yet out of the degradation and suffering of centuries of slavery, we in our day have been privileged to witness the emergence, under the influence of the love of Christ, of individuals of outstanding character and ability. Among these one of the most remarkable was George Washington Carver. Born in slavery, this Negro child manifested from his earliest years a

keen interest in nature, in plant life particularly, and, after a hard struggle for education, emerged from College an expert in agriculture, and an authority on plant diseases and insect pests, and at the same time an artist of merit, especially of still life.

Booker Washington found him out and got him to join the Staff of Tuskegee. There, during many strenuous years of both laboratory and field work, Carver strove to assist and guide the farmers of the South, Black and White alike. As an agricultural chemist he analysed and recombined the chemical constituents of common plants in such a way as to add to their usefulness. He was a pioneer in synthetic chemistry.

When the boll-weevil ruined the cotton crops in the South Dr. Carver urged the farmers to substitute food crops and especially ground-nuts (pea-nuts) which he told them would enrich their impoverished soil as well as providing an excellent food for man and beast and a valuable source of oil. Then, when the existing market became overstocked with ground-nuts, Carver, working long hours in his little laboratory, produced a whole series of products from ground nuts, some of them of good marketable value—washing powder, metal polish, paper, ink, plastics, shaving cream, linoleum, axle grease, synthetic rubber, besides a variety of attractive foods and drinks.

To a large section of Southern farmers, both White and Black, Carver had become a kind of good fairy or guardian angel, who saved them and their land from ruin, and enabled them to re-establish their prosperity upon a new and sounder basis than the old one—crop cotton farming.

As the years passed Carver's reputation grew. He was asked to lecture in White colleges; distinctions, both academic and national were conferred upon him; he was consulted by large numbers of people, some in person, many by post. In recognition of his artistic work he was awarded the Fellowship of the British Society of Arts.

Naturally acute business men saw an opportunity of making money out of Dr. Carver's discoveries and made him tempting offers to let them have the sole right to develop some of them on a commercial scale. He refused all such offers and in the true spirit of science made public in a series of bulletins the particulars of his discoveries for all to benefit by them. During all the years he was at Tuskegee he "enjoyed" the same modest salary Booker Washington had been able to offer him. He never married.

Like all other Negroes in the South, educated or uneducated, Carver had to endure many slights and rebuffs. He never allowed such experiences to sour him or to provoke him, though being

a sensitive soul he felt them keenly. This member of a despised race, during a long lifetime, exhibited to the world a brilliant intellect along with a simple, modest and God-devoted life, helping everyone and thinking nothing of himself.

These are the bare outlines: the book before us fills in the picture. It is a book that does one good to read.

Ethiopia under Haile Selassie, by Christine Sandford. (Dent. 10/6).

"Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, and in vessels of papyrus upon the waters."

Such was Ethiopia in the days of Isaiah (XVIII. 1 and 2). But what does that intriguing first line mean? Mrs. Sandford the author of *Ethiopia under Haile Selassie* possibly supplies an answer. "In the rainy season," she says "the bird life is peculiarly rich and varied, all kinds of water fowl, wild-duck, flamingo, marabou and some of the finest species of crane. And these water fowl multiply in peace because 'following the Jewish tradition' the Ethiopian Christian must abstain, not only from such 'unclean food' as the wild pigs of the country, but also 'from web-footed birds.'" This ancient law, together with the presence of a small but influential section of the population, the Falasha Jews ("Falasha" means exile), who live round the highest mountain in the country, specialise as workers in iron and 'still practise the Jewish religion with all its rites and ceremonies,'—though their scriptures are not in Hebrew but 'in the Geez language of the Ethiopian Church,'—these facts seem to indicate that the Ethiopians' claim to be connected since ancient times with the Jewish people and nation has some foundation.

The two leading races in present-day Ethiopia are the Amharas, Semitic in origin, and the Hamitic Gallas, the former Christian since the fourth century, the latter in part Mahomedan. Another group are the tall lighter-coloured Guragies who in the towns form the migrant labourer class, returning to their residence in the planting season. They "perform the hardest manual labour—as sweepers, water-carriers, porters—that the Amhara or Galla refuses to do." The theory about them is that they "are the descendants of a colony of European slaves, planted there by the Egyptians in far-off times to work some copper-mines which existed there."

Add to these groups the Somalis and their wild neighbours the Danakils on the East of the great plateau and the pagan "real blacks" who occupy the slopes leading down to the White Nile on the West and you begin to understand why the Arabs gave the name Abyssinia "the medley" to the lot, a name the Ethiopians proper, the Amharas, with their three thousand year history, do not like.

With varying degrees of loyalty, the "medley" on the whole hangs together, but it is not difficult to see that the quiet, resolute little man, the Emperor Haile Selassie, has his hands full with the job, not only of governing them but of leading them forward to take their place in a civilized world with which, thanks to their long isolation as a Christian island in an ocean of Mahomedanism, the leaders, the Amharas, have largely lost touch. The author of this book and her husband, Brigadier Sandford, are residents of many years standing in Ethiopia. They are intimate with the Emperor and understand the situation in which he is placed. One hears conflicting reports—often from passing travellers—about slavery and the like in Abyssinia. Here, in this book, we have evidence that we can rely upon about what the Emperor and his Council of Ministers are actually doing to abolish slavery, encourage schools and hospitals, improve communications and generally raise the standard of administration. There is no question it is a very big job. Ethiopia is the size of France and Germany combined.

One typical instance may be given to show the Emperor's

methods. During the period of Haile Selassie's regency, before he became Emperor, the governor of an important province ignored a command to come to the capital. Receiving a still more peremptory order, the governor stirred up the chief men of his province, raised an army of ten thousand men and marched on the capital. Camping outside Addis Ababa, he was met by an invitation from the Regent to come to a banquet the following day. The governor stipulated that he must be allowed to bring with him some six hundred armed retainers. There was no objection. The banquet lasted some time, the governor arguing his case with the Regent. Returning in the evening to his Camp, the Governor found that his army had vanished. During the banqueting hours the Regent had sent a few sensible men to put it to the leaders of the army that they were doing a foolish thing and that in their own interests they should clear off at once for home. A present was sent to cover their expenses on the way. They took the advice. It is plain that in less adroit hands such a situation might have led to much bloodshed. The Governor gave himself up. No personal revenge was taken. The culprit retired to a monastery and it is pleasing to learn that after some years when the Italian invasion took place this Governor offered his services, was reinstated as a member of the Council and died fighting for his country.

Mrs. Sandford gives many other examples of the Emperor's courage and resource. The book is pleasantly written and contains a number of excellent illustrations, one of which, as it happens, shows us a papyrus boat. It is a neat little craft. Evidently this type of boat serves well its purpose on lake and river, to have survived the period of near three thousand years since the prophet Isaiah wrote.

N.M.

New Books

An African Aristocracy, by Hilda Kuper. (International African Institute. 30/-).

This anthropological study is an important addition to the available literature on the Swazi. The author devoted two years of intensive field work, financed by the International African Institute, to the compilation of her data, during which period she acquired a knowledge of the Swazi language and won the confidence of the tribal authority. In her own words she represented a type with whom the Swazi are rarely in contact—the liberal intellectual. She records that the greatest honour shown her by the Swazi was when Sobhuza and his Councillors asked her to become "headmaster" of the Swazi National School during the absence on active service of the Principal. The support of the Paramount Chief opened the way for field investigations, but such patronage, while securing the superficial friendship of the people, still left the investigator confronted with the task of winning their trust. "As a woman once said, pityingly, 'we deceive you like anything because you are White.'"

Originally a general monograph was projected, but after collecting the usual material of an ethnographic account Mrs. Kuper finally decided to write what appeared to her the essential orientation of Swazi life, namely, rank. "The material is co-ordinated and presented from the approach of rank and status—the social evolution of individuals and groups." But she designedly limits herself to the traditional orientation and promises a second work in which she will deal with the forces of change to which the Swazi have been subject for the last three-quarters of a century. In part one of the present publication a brief history of the Swazi is given. In part two she develops her thesis of the aristocratic nature of Swazi Society, and in so doing gives her interpretation of its static qualities. "In a society where noble birth is accepted as synonymous with leader-

ship, there is little possibility of innovations being introduced by commoners."

There will, no doubt, be different opinions about the author's assessment of the facts, viz: that the structure of Swazi Society is essentially aristocratic. The employment of English words, the meanings of which have developed in the European setting, the equivalents of Swazi terms no doubt lends verisimilitude to the author's particular bias, but it is doubtful whether the scientific purpose of the book is assisted in this way. It is true that already in the time of Mbandzeni the designation "King of the Swazis" was employed, and Indlovukazi is still to-day translated as "Queen Mother." While there may be some justification for the retention of terms in current use this surely does not apply to more fanciful translations like—Prince (*umntfwanenkosi*), princess (*inkosatana*), vassals (*tikhonti*) etc., to which may be added descriptive terms, such as "royal family," "principalities," "lords," "overlord" etc., to mention only a few. It would surely have been more in keeping with the purpose of the work to have used the Swazi words elucidating in a glossary the exact significance which these terms bear in the Swazi language.

The author herself admits that in attempting to ascertain whether her evaluation of the facts agreed with that of the Swazi she found "in discussion with her informants in Johannesburg that the problem when formulated was an intellectual abstraction that they had not considered." The reader of this work may at the end be led to wonder if the orientation described for the culture does not lie partly in the bias of the investigator. If there are elements in Swazi Society which might be described as aristocratic it is significant that they are counterbalanced and possibly fully offset by other elements which might with equal, if not greater justification, be described as democratic. For close on fifty years now the Swazi have lived under the stabilised conditions of British rule in marked contrast with the unsettled earlier history of their people, and there are grounds for believing that freedom from the rapid changes and turmoil of the past has tended to accentuate certain characteristics in the social structure of the tribe. The formative influences of the present are in favour of the established tribal authority. A reconstruction of the traditional orientation as it existed a century ago is inevitably confronted with serious difficulties if a strictly objective standpoint is to be maintained.

Brief reference must be made to Chapter XIII entitled "The Drama of Kingship" which deals with the most popular and colourful event in Swazi ritual. The *Incwala*, as this national ceremony is called, has also attracted the attention of other investigators, Cook, Schoeman and Marwick, but with their findings Mrs. Kuper is not in agreement. In her view "it is first and foremost a ceremony which, as the Swazi say, aims at 'strengthening kingship.'" The sum total of Kingship is emphasised. Here, too, the investigator's bias appears to have led her into an incorrect interpretation of the facts. No doubt there are elements of truth in the findings of all the investigators, but it is unlikely that the full meaning of the ceremony, which embodies many old and obscure ritual practices, could be summarised in the statement that in it the sum total of Kingship is emphasised. It would appear that the full meaning of the *Incwala*, apart from its more obvious associations with "rain-making" and the eating of the first fruits, could only be discovered to-day by a searching investigation into the origins of the ritual songs, which provide linguistic evidence not dealt with to any serious extent in the present work.

It is unfortunate that the work is marred by a large number of misprints and by careless and incorrect transcription of many Swazi words and terms, of which the following are the more obvious, the correct version being given in brackets:—*titfundzi telive* p. 57 (*titfunti telive*); *tinhlentkwini* p. 43 (*tinhlendlkwini*);

welive p. 56 (*elive*); *bomalangene* p. 56 (*emalangeni*); *bomage* p. 59 (*bomake*); *enhlanga* p. 81 (*eluhlanga*); *umnakitfu* p. 83 (*umnaketfu*); *kumondla* p. 93 (*kondla*); *yekake* p. 95 (*yekhakhakhe*); *esinini* p. 96 (*esininini*); *intfalo* p. 109 (*intalo*) N.B. correct meaning of this word is "offspring," not "nature;" *umemo* (*umnemo*) is incorrectly derived from *kumema*—to carry on the back, whereas the correct derivation is from *kumema*—(to invite); *sitozi* p. 159 (*sitfozi* also *utlodliwa*); *tidziwo* p. 161 (*tindziwo*); *isanusi* p. 163 is given as the plural of *isangoma* but is actually the singular of an altogether different word; *lizekwa* p. 172 (*luzeku*); *kwebeletana* p. 177 (*bakwebeletana*); *likhatsatfo* p. 183 (*likhatsato*)—a tuber and not bark of a tree; *lidjoya emavondo* p. 190 (*lidjoye lemavondo*); *embilini* p. 193 (scil. eMbilaneni) is given as the term in general use for designating royal graves, but the correct word is *emakhosini*. eMbilaneni is the particular designation of one of the royal graves; *Mgwedjeza* p. 198 (*Mgwejezi*); *Ingcaba Kangcovula* p. 205 (*Incaba Kancofula*).

In the description of the final despatch of the bull, the following rather surprising statement occurs—"one of the priests cuts a deep incision in the right side where the ribs end, someone puts in his hand and breaks the windpipe, and as the animal bellows its last, the men give its spirit the royal whistle." It is not clear whether the author was an eye-witness to the scene, but presumably the startling phenomenon of an animal giving its death bellow after its wind pipe has been severed somewhere in the region of the kidneys is in keeping with the deep ritual significance of the occasion.

E.M.D.G.

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Christ and Everyman: Daily Readings from Dom Bernard Clements. Selected by Edward Shillito. (S.C.M. Press: 4/6)

Dom Bernard Clements won for himself a unique place as a broadcaster on religious subjects. The selections in this book are from his broadcast talks. As Edward Shillito says in the Foreword, "They are brief, but rich in wisdom and grace." There is no closely defined arrangement of topics, but the passages are often on cognate themes, and they provide daily readings for three months.

Heavenly Harmony

ON the 18 October, 1947, under the oaks at St. Matthew's, something different in Native education was tried out. It was a festival of music, at which you paid no entrance fee or admission money, scored no points and won no cups, listened to no judgements and curried no favour,—in fact it was music, free and uninterrupted. Of the hundreds who came, nearly all brought musical contributions. They came from Fort Hare, Forbes-Grant Secondary School, (King William's Town), Welsh High School, (East London), Emgwali, Healdtown, Lovedale and St. Matthew's itself, and each team brought its own particular music,—its choice free and uninfluenced by any considerations save those of time. Public comparisons were not made, no names of individuals or institutions appearing on the programme. From ten o'clock to one we listened enthralled to solos, duets, quartets, madrigals, part-songs: to Arne, Mendelssohn, Schubert, folk songs, Caluza, Mohapelo, Negro Spirituals and, at the end, Tchaikowsky sung by the massed choirs. The Warden of St. Matthew's welcomed the visitors and the idea, and Mr. W. G. Mears, Secretary for Native Affairs, expressed the general appreciation at the close. The arrangements for the day were in the hands of the St. Matthew's staff,—and to round off a delightful festival we saw English country-dancing and eurhythmics on Mr. Hundleby's lawn. . . . Once a year seems too seldom for this sort of thing to happen.

P.J.B.

Universal Week of Prayer

(ORGANISED BY THE EVANGELICAL ALLIANCE SINCE 1846)

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 4th to Sunday, January 11, 1948.

"CHRISTIAN UNITY AND WORLD EVANGELISM"

SUNDAY, JANUARY 4th, 1948.

Texts suggested for Sermons and Addresses.

1. The necessity of spiritual unity within the Church in its witness for Christ. 2 Cor. 6. 1.
2. The Church called out to proclaim the Gospel. John 17, v. 18, 20 and 21.
3. The Divine promise to a faithful Church. Acts 1. 8.

MONDAY, JANUARY 5th, 1948.

The Church as the Body of Christ.

Thanksgiving

For God's purpose in calling out the Church as the "Body of Christ."

Confession

The Church's failure to shew forth the spirit of love and unity in Jesus Christ.

Prayer

That the Church may have a clear vision of its message as the witness to eternal life in Christ.

That as individual members of the Church we may experience the love of God shed abroad by the Holy Spirit.

For a new spirit of fellowship amongst Christians in witness and service.

Scripture Readings : John 17. 1-11 ; Eph. 4. 1-13.

TUESDAY, JANUARY 6th, 1948.

The Gospel, God's Method for Man's Redemption.

Thanksgiving

For the love of God in sending forth His Son, and for the all-sufficiency of the Gospel.

Confession

Our turning often to other fountains for the living water, and failing to proclaim the one Name whereby man may be saved.

Prayer

That the Church may be faithful in proclaiming the saving message of Christ as the answer to human need.

That God will send forth into His harvest those called to be "evangelists, pastors and teachers."

That those accepting the Salvation of Christ may in their turn proclaim it in life and deed, and word.

Scripture Readings : John 1. 1-14 ; 2 Cor. 5. 14-21 ; Eph. 3. 1-11

WEDNESDAY, JANUARY 7th, 1948.

The Message of Christ in its meaning for the Nations.

Thanksgiving

For the assurance that God honours the people that honour Him, and for all Christian statesmen and leaders.

Confession

Of national sins, and the spirit of indifference that keeps man from God.

Prayer

That men of God may be raised up as leaders in state and nation ;

That statesmen may recognise their responsibility before God, and seek His glory in plans and decisions, and that His wisdom may be given to them.

That Christian leaders may be fearless in witness for Christ both in faith and word.

Scripture Readings : Psalm 67 ; Rev. 22. 1-7.

THURSDAY, JANUARY 8th, 1948.

The Call of Christ to Youth.

Thanksgiving

For the stirring of desire to follow Christ in the hearts of young people ; and for all who are seeking to lead the youth of the World to the knowledge of Christ.

Confession

Our failure to make the Gospel living and vital to the ardour of youth.

Prayer

That parents may recognise their responsibility to uphold Christ in family life.

That the Church may have wisdom to shew to youth the purpose of life, and Christ's power to fulfil it.

That all responsible for instruction in schools, colleges and youth organisations may maintain Christian principles in the light of the Word of God.

Scripture Readings : Psalm 34. 8-22 ; Mark 10. 17-22.

FRIDAY, JANUARY 9th, 1948.

The Gospel through Home and Foreign Missions.

Thanksgiving

For all who at home and abroad are proclaiming the Gospel, and for all who have served and died in its service.

Confession

For our failure to see "the fields white unto harvest" and our slowness to send forth the Christian message.

Prayer

That the Church of Christ may look upon the World with the vision of Christ.

That the Jewish people may hear the call of Christ as their Messiah and Saviour, and that God's purposes for them may be fulfilled.

That Divine wisdom and strength may be given to all who labour in connection with Home and Foreign Mission Work.

Scripture Readings : Luke 10. 1-9 ; John 4. 31-38 ; Rom. 10. 1-15.

SATURDAY, JANUARY 10th, 1948.

God's Ultimate Purpose.

Thanksgiving

For the knowledge that the gates of hell cannot prevail against a Spirit-filled Church.

Confession

That we have often sought to do God's work in reliance on ourselves and not in the power of His Holy Spirit.

Prayer

That the reviving power of the Holy Spirit may be manifest in the life of the Church and the needs of the World.

That the Coming of Christ's Kingdom may be hastened, and that the Church may seek to "occupy" till He come.

That the vision of the final Kingdom of Christ may be bestowed by the Holy Spirit as an inspiration in our service for God.

Scripture Readings : John 16. 7-15 ; 1 Cor. 15. 20-28 ; Titus 2. 11-15.

In some Churches on Sunday, January 11th, special Sermons will be preached on Christian Unity, with corresponding arrangements for united Communion. "That they all may be one . . . that the world may believe that Thou hast sent me."